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Of the Church—By the Church—For the Church

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA

LUTHER TRANSLATING THE BIBLE

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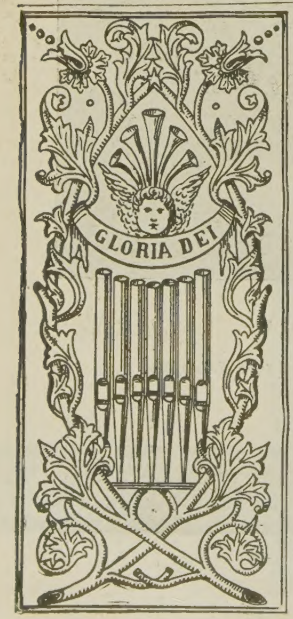

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Of the Church—By the Church—For the Church

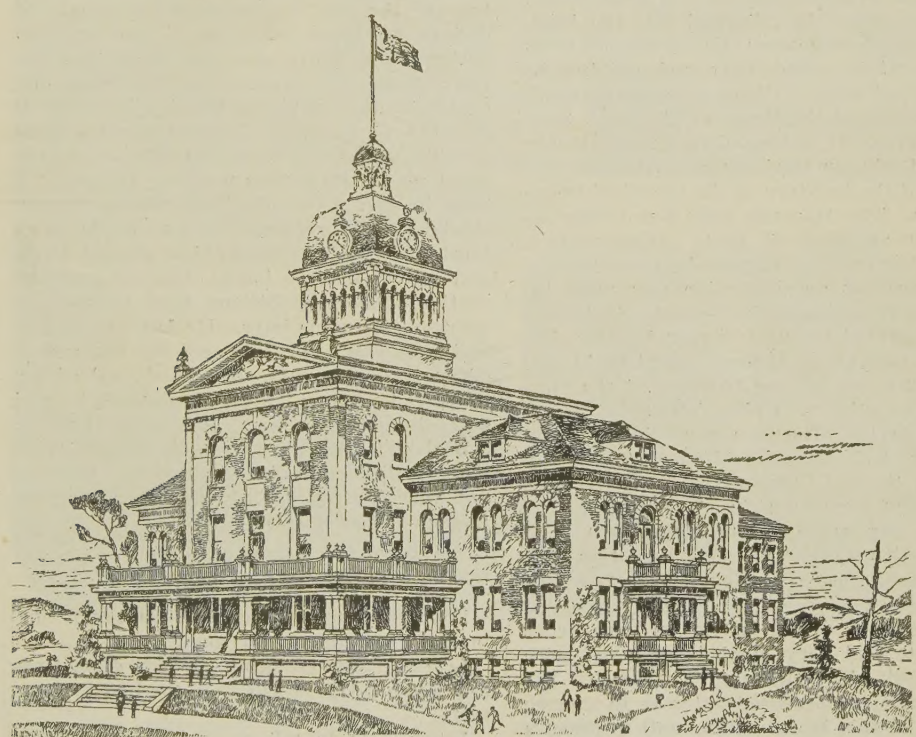
Luther League Review

The Lutheran Orphans' Home

Topton, Berks Co., Pa.

THE Lutheran Orphans' Home, erected by the Reading Conference, was dedicated September 14. The day was a model fall day, and the attendance was about 4,500.

In April, 1895, the Reading Conference of the Ministerium resolved to establish a Home for orphans and friendless children, and Synod heartily approved of the step. In October, 1896, a farm of 105 acres was purchased



THE LUTHERAN ORPHANS' HOME

The building is located on an elevation south from the borough of Topton, Pa., the location is generally pronounced the finest of any church institution in the East.

For many years the members of the Ministerium of Pennsylvania felt the need of better accommodations for their poor and homeless little ones.

a few squares south from Topton, Pa. In the spring of 1897 the superintendent, Rev. U. P. Heilman, moved into the farm house, and took a few orphans into his family. He also began to canvass the congregation of the Reading Conference for funds to pay for the farm and to erect the necessary buildings.

On June 29, 1897, the ground for the buildings was formally broken, and on September 18 of the same year the corner-stone was laid. The dedication, as already stated, occurred on September 14, 1899.

The buildings are of brick, with a front of 115 feet and an average depth of about 65 feet. The hight, not including the flag-pole, is 105 feet.

The main building has three stories and a basement. It is built after the colonial style of architecture.

The cost of the ground and buildings is about $40,000, half of which is paid. There is still a debt of $20,000 on the institution. The institution can accommodate about 60 orphans. The Home is intended for the orphans in the northern section of the mother Synod, and for friendless children all over the Synod who are in need of a good Home, but who cannot be admitted into the institution at Germantown on account of its charter, which allows only such children to be admitted whose fathers are actually dead.

The future of the Home at Topton is very encouraging. It is located in a very thickly settled Lutheran territory, and about in the middle of the territory of the Synod of Pennsylvania. The Home is very beautifully located on an elevated spot, commanding a grand view over the surrounding country.

The services on dedication day were interesting from beginning to end. Addresses were delivered in the forenoon by Rev. Dr. F. J. F. Schantz of Myerston, and Mr. Leonard Sefing, one of the trustees of the Germantown Lutheran Orphans' Home. The addresses in the afternoon were delivered by Rev. Dr. J. J. Kuendig of Reading, and by Rev. Dr. Samuel Laird, president of the Ministerium of Pennsylvania. The ingatherings on that day amounted to about $900. The consecration services were conducted by Rev. F. K. Huntzinger, president of the Board of Trustees.

The trustees of the institution have every reason to feel very much encouraged with their work. The Reading Conference has been showing increased interest in church work, and this Home cannot fail to prove a great blessing to the various congregations.

The Review Appreciated

Enclosed please find 50 cents to pay for the REVIEW. A word of commendation for the paper: It is suggestive and helpful and should be more widely circulated among the Leagues of Rochester.

CARRIE E. MEIER,
23 Almira street, Rochester, N. Y.

What an Energetic Man Did

A writer in the *Evening Post* tells a story of what one intelligent, enterprising and industrious colored man has been able to do for himself, that is worth more than volumes of abstract reasoning on the solution of the colored problem. Monroe F. Clark is his name, and he is a full-blooded negro 23 years old. He went to Chicago from Kentucky in the World's Fair year, with no money, but with a fairly good education for one of his meager opportunities, and with good morals and ambition. He became a newsboy, and his attention to business and his thrift soon enabled him to buy a horse and wagon to use in his growing news business. Now he owns and uses eight carts and horses, and he has a smart trap in which to drive around. He owns real estate in the city worth some thousands of dollars, and also 160 acres of land in Kentucky. Few white men can show such results from so unpromising a beginning. Clark is also a philanthropist in a small way. Three years ago he established a home for his newsboys, now numbering 50, the great majority of them negroes. He couldn't bear, he says, to see the little fellows "going straight to the reformatory and to the penitentiary," so he renovated a rented barn, and provides there board, lodging and recreation. He is ambitious now to build a good home for his boys. He has the money, and is only waiting to secure the right piece of ground. "It eats up a good deal of my profits," he says. "It costs me more to feed and clothe these boys and send them to school in winter than it would to hire them and let them shift for themselves. But I'm not very hungry for money—never was."—*Sunday School Times.*

Good Things to Learn

Learn to attend strictly to your own business. Very important point.

Learn to stop croaking. If you cannot see any good in this world keep the bad to yourself.

Learn how to tell a good story. A well told story is as welcome as a sunbeam in a sick room.

Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows.

Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours.

Read our premium offer on page 3. This will be withdrawn after January 15, 1900.

A Leaguer's Trip to the Holy Land

By E. K. Snell

THE HOLY LAND

SAILING from Port Said, Egypt, at nine o'clock in the evening across the Mediterranean in a northeasterly direction for Joppa, we arrived there the next morning at nine o'clock.

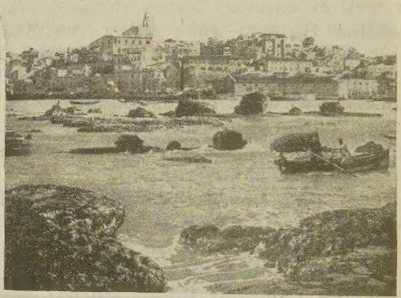
There is no harbor, and a landing can only be made in calm weather, owing to the rocky beach which lines the shore.

Joppa, the noted place in Bible times of Simon, the tanner—the reputed house of whom they still show us—and of Dorcas, so busily engaged in plying her needle; from whence Jonah took passage on a ship and sailed for Tarshish to escape the command of God; where the celebrated timbers, "Cedars of Lebanon," were landed for Solomon's Temple at Jerusalem, the gift of Hiram, King of Tyre, from the Lebanon Mountains.

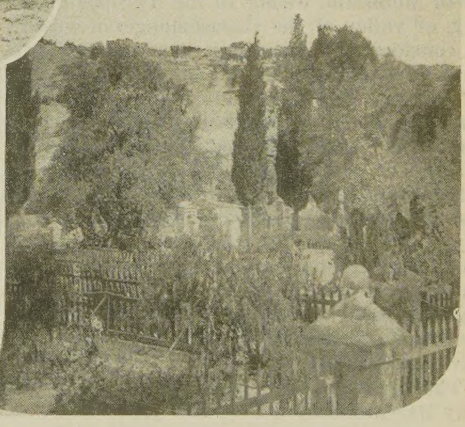
The city stands on a prominence or rocky shore overlooking the Mediterranean westward. Eastward and inland, forming a background, is stretched out the broad panorama of the fertile plain of Sharon.

Joppa is noted at the present day for its fine orange groves. The fruit, which is of a very fine quality, is raised in abundance and finds a ready sale, being largely exported to England and Germany. We find here a great many German settlers, and naturally a number of German as well as other institutions of learning.

Bedouin Sheikh and escort—Jordan Valley.



Camping Caravan ready to start on a journey.



Rocky beach in front of Joppa.

Garden of Gethsemane.

Some of the streets are very narrow, crooked, and in some quarters almost impassable owing to their bad condition, full of ruts and filth.

We journeyed from Joppa to Jerusalem eastward, by train a distance of 54 miles, across the broad plain of Sharon, beyond which we see extending north and south the Judean hills. Our route lay by way of Ramleh, &c., thence through the ravines ascending the Judean hills. After reaching the summit and beginning the descent we

suddenly behold in the distance for the first time the "City of David"—that longed for Jerusalem, built upon hills surrounded by hills. "Beautiful for situation, the joy of the whole earth is Mount Zion."

During the six days' stay in and around Jerusalem we visited some of the most prominent places of interest in Bible history. It being but a week before Easter many pilgrims were coming from all directions to be present at the annual Easter festivities, and were crowding the city, especially the various churches of the Greek and Latin Catholics, Copts, Armenians, &c.

A walk through some of the quaint and narrow streets, with all classes of humanity, as well as camels, horses, donkeys, &c., all huddled through each other, carrying on their backs burdens of merchandise, building stone, produce or garbage—imagine a homely, awkward camel coming along with a load of furniture on his back, taking up almost the whole width of a narrow street —is certainly picturesque.

The variety of costumes is great and odd, especially at this season of the year, while so many strangers are in the city from various parts of the country. The city is built on Mount Zion and Mount Moriah, rather a twin mountain, owing to the Tyropean Valley, or valley of the Cheesemongers, causing a considerable depression between the two and thus creating two mounts. To the east of the city the deep Valley of Jehoshaphat through which the brook Kedron flows from the north. On the west the deep and abrupt Valley of Hinnom runs north, south and then southeast, joining the Kedron Valley as well as receiving the discharge of the Tyropean. Thus the city stands on a bold and defying eminence, at some points as much as from 200 to 300 feet above these valleys, which were considered in ancient days such great natural barriers to the many invading armies.

The present high walls surrounding the city are probably 500 to 600 years old, and are built on the very abrupt edges above these valleys, when viewed from the bottom of which they certainly look defiant and majestic. The entire length of same is about 2½ miles. A person can walk the entire distance in an hour. The population crowded inside this enclosure numbers about 60,000, three-fourths of which are Jews, one-eighth Mohammedans and the remaining one-eighth Christians, such as Greeks, Latins, Armenians, Syriacs, Copts, Abyssinians and Protestants.

The city proper we may divide in four quarters by two main streets running almost at right angles to each other through the heart of the city. These are David street, which traverses the city from the Jaffa Gate on the west to the Temple area on the east; and Damascus street, or Zion street, which runs from the Damascus Gate on the north to a little eastward of Zion Gate on the south. The northwest is the Christian quarter, northeast the Moslem, the southeast the Jewish and the southwest the Armenian.

There are a number of gates by which you may enter the city, but the majority of traffic passes in and out by the Jaffa and Damascus gates.

From Mount Zion, by way of David street, we pass across the Tyropean Valley and up to Mount Moriah, upon which were located Solomon's and all the succeeding temples.

The Temple area or inclosure of the temple courts, inner and outer, at present called by the Mohammedans the harem, is surrounded by high walls with colossal portals of entrance which inclose an area of about 35 acres, immediately over the rock of Moriah, upon the highest point of which stands the mosque of Ormar. This occupies the same site upon which stood Solomon's as well as the other temples.

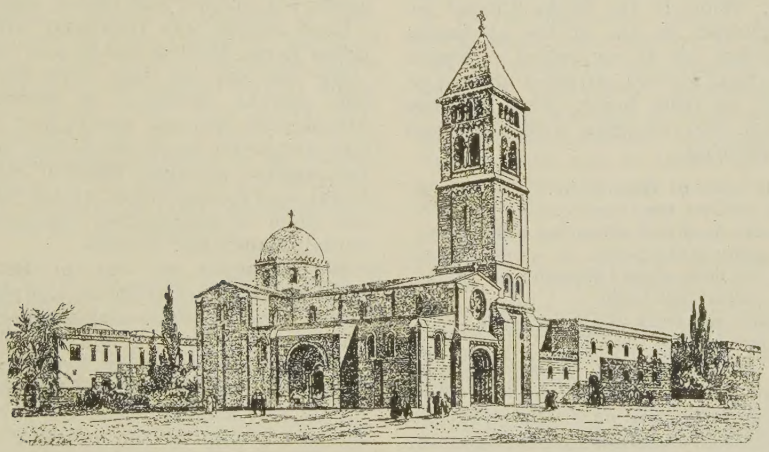
In the northwestern section of the city, called the Christian quarter—the northern extremity of Mount Zion called Akra—we find the Church of the Holy Sepulchre, containing many points of interest. Although a great deal of this is traditional, at the same time one cannot help but have reverence for same, knowing and believing that somewhere near these points our Saviour walked, taught, prayed, suffered, died, arose again and ascended. The original Church of the Holy Sepulchre was built by Constantine the Great in the fourth century A. D. in honor or memory of his sainted mother, Helena, who did so much in her day in endeavoring to establish and preserve a great many sites and points of interest connected with Christ while on earth.

The Holy Sepulchre, or the tomb of Christ, is erected inside of this monster edifice, and is constructed of alabaster stone, the interior of which, containing the reputed tomb, will accommodate about six to eight persons at a time. Owing to the rush of pilgrims we had to watch our opportunity to enter and get a glimpse of the interior. Many of these visitors make long pilgrimages for weeks and months, coming from distant Russia and Armenia as well as from southern climes, bringing with them some sainted pictures, take them in and lay them on the tomb and receive the blessing, after which they carry them back to their distant homes and hang them in their places of worship as sacred ornaments. The different

sects of believers before mentioned all seem to have a claim on this church, and therefore have different chapels or spaces allotted to them where they hold their various ceremonies. Numerous side chapels erected in memory of the different events in the life and passion of our Lord. The stone of unction, a large marble slab upon which the Saviour was anointed and finally prepared for burial after His crucifixion.

The Chapel of the Cross, where is shown the ancient marble chair upon which, tradition says, St. Helena was seated in conducting excavations while seeking for and finding the true cross upon which Christ was crucified.

Coming out by Zion Gate at the southern wall, and going across Mount Ophel, the lower part of Mount Moriah, down into the



LUTHERAN CHURCH OF THE REDEEMER, AT JERUSALEM

Valley of Jehoshaphat, or Kedron, passing up north by the tombs of Absalom, Zachariah and St. James, and across the Kedron, we then enter a small enclosure wherein we find old gnarly olive trees, plants and flowers. Silence! Hush! We are in the Garden of Gethsemane, where our Lord suffered great agony, where He prayed to the Father, "If it were possible to take this bitter cup, although not my will, but thine be done," on that dark and memorable night of betrayal.

Gethsemane, can I forget
Thine agony and bloody sweat,
Nor there thy conflict see
And not remember Thee?

The present garden is a square enclosure, encircled by a white wall, on top of which is a substantial fence, in the midst of which are a number of olive trees. The condition of their decayed and gnarly trunks, supported by earth and stones, indicates their venerable age. A number of tall cypress trees surround the outside of enclosure.

The garden and walks are kept in excellent order, flowers and shrubbery in abundance and very pretty. Several shrines and holy stations are situated at several of the corners of the garden. All of this is in charge of several monks of the Franciscan Order, to which the property belongs, who accept a fee of 1 franc each for admission. Casting our eyes upward, behold the Mount of Olives is before us, where our Lord loved to retire in the evening after a hard day's work in the city, and there meditate in silence.

Passing out by the Damascus Gate in the northern wall a short distance from which brings us before a little mount or knoll the shape of a skull. This is believed by a majority of scholars and archæologists to be the true Calvary or Golgotha, the place of crucifixion of our Saviour.

The Sunday we spent in the city our party held a divine service on Calvary in the morning, and in the afternoon at four o'clock on the Mount of Olives.

In the forenoon it was my privilege and Christian duty to attend a divine service in company with a German merchant, a member, in the chapel immediately connected with the new church of "The Redeemer" (Lutheran), built by Emperor William of Germany, and dedicated October 31, 1898, in his presence during his visit to the Holy Land. The regular pastor, Rev. Hoppe, preached the sermon.

20 MILES TO HEBRON

A good carriage road leads from Jerusalem south to Bethlehem, 12 miles distant,

and further south to Hebron, 20 miles. Leaving Jerusalem early one morning, by carriages, we reached Hebron by ten o'clock. Went through the town, viewed the exterior of the mosque built over the cave of Macpelah, which contains the tombs of Abraham, Sarah, Isaac, Jacob, &c., but were positively forbidden to enter any part of the interior.

The Mohammedans are very much prejudiced against having any sect outside of their faith enter the cave.

After returning to Bethlehem we drove to the church of "The Nativity." There we visited the various chapels or departments belonging to Greeks and Latins, as well as the main basilica. In underground chapels or grottoes under the pavement or floor of the main edifice a number of tombs are shown of some of the noted saints in ancient days. While in the Greek Chapel we asked permission of one of the officiating priests, through one of our guides, to sing a hymn, of which we had carried a number of copies with us from home. This privilege was granted, and we sang with heart and soul the following:

O, little town of Bethlehem!
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee to-night.

Thus in our feeble way we gave homage to our Lord and Saviour, whom we believe to have been born here or in the immediate vicinity nineteen hundred years ago. Immediately under this chapel, in the rear of which we descend by stone stairs into the rocky grotto or cavern, the traditional stable immediately connected with the inn where Joseph and Mary were sojourning when our Saviour was born.

Here we find the Chapel of the Manger on one side and the Chapel of the Angel ordering the flight to Egypt on the other, both ornamented and decorated with costly pictures and with numerous oil lights burning continually. In the paved floor, between these two chapels, there is fixed a metal star.

In the rear of the town we overlook, from our lofty position upon which the town is built, in the valley below the plain of the shepherds. This is shown as the field where shepherds were watching their flocks on that memorable night when the star appeared, when that angel choir sang the first anthem, "Glory to God in the highest, and on earth peace, good will toward men."

The carriage road from Jerusalem to Bethlehem and Hebron is in a very good condition, and the journey can therefore be made with comfort and satisfaction, leading over hills and valleys, passing numerous vineyards, olive groves and fig trees, with some pomegranates, which are blooming at this season of year. The fig trees are pushing forth their fruit ere the leaf makes its appearance.

CAMPING TOUR TO JERICHO

Early on a Monday morning our party, consisting of about 20 persons, started from Jerusalem on a three days' camping tour to Jericho, Jordan Valley and Dead Sea.

About 60 to 65 horses and mules were employed in our caravan, a number of the animals were used in carrying, packed on their backs, the outfit, consisting of tents, beds, bedding and general tent furniture, as well as cooking utensils, dishes and general equipments for cooking and dining tents.

Each tourist was furnished with a good riding horse, English saddle and bridle.

For this trip we also hired several Bedouin sheikhs, mounted on spirited horses, armed with swords, spears and horse pistols, as special escort for safety and protection against prowling Bedouin robbers that might, and do sometimes, attack tourists and rob them if unprotected, especially in the Jordan Valley and beyond.

We journeyed by way of Bethany, the home of Mary and Martha, the place where Jesus loved to visit, and where He called Lazarus forth from the grave.

The Bethany of to-day is merely a dilapidated and neglected, miserable village.

This first noonday meal we partook close to the old kahn or inn standing on the reputed site of the inn of the parable, where the good Samaritan cared for the unfortunate Gentile who fell among thieves on his way down to Jericho.

In the afternoon we descended rapidly into the Jordan Valley through the gorge and crossed the brook Cherith, and in the distance several miles ahead of us we beheld our white tents, already pitched to receive us on our arrival.

The Stars and Stripes floating from the top of one of the tents greeted us and warmed our American blood.

Our camp was pitched on quite an eminence. Yea, on the very mounds of debris of the ancient Jericho of Joshua, just at the foot of which is Elisha's fountain, where the water gushes forth in streams. Several hundred yards distant it propels a grist mill.

On the other side of our camp, across the plain of Jericho, the sun now sinking be-

(*Continued on page 22.*)

Book Reviews

Books for notice should be addressed to the Editor of the Luther League Review, Box 876, or 131 Liberty St., N. Y. City.

The Literary Study of the Bible. An account of the leading forms of literature represented in the sacred writings. By R. G. Moulton, M.A., Ph.D. Revised and partly rewritten. D. C. Heath & Co., Boston. Pp. 569. $2.

Any carefully prepared book which will induce a new lot of individuals to open their closed Bibles is to be welcomed. Such is this volume. Its title states its purpose, and it is sufficient to say that one's expectations are more than realized by the contents. For a Bible-lover or for a general literature-lover there are hours of delightful and helpful study here. Professor Moulton manifests himself as both a Bible authority and a literature authority. Many a difficulty in the Scriptures for a Christian is cleared through this literary work; many a false conclusion by negative critics in their destructive work is exposed by literary analysis; many a beauty hitherto hidden is brought to light. Over and over do such examples appear in this volume. The entire discussion closes with an extensive and helpful literary analysis of the entire Bible. May many, here viewing the outer beauty of God's Word, be allured within, until, standing in the Holy of Holies, where is the glory of the Shekinah, they shall worship the Lord, whose Spirit is the spirit of all the Scriptures.

Can I Believe in God the Father? Lectures delivered at the Harvard Summer School of Theology, 1899. By William Newton Clarke, D.D. Charles Scribner's Sons, New York. Pp. 215. $1.

There is genius in this book, the genius of presenting and arguing theology without the use of theological terms. The argument flows as easily as a stream through the statements that God is, that He is a person, that He is a Father, that there are certain necessary moral effects for the man who so knows. We may disagree with certain premises in the progress, as *e. g.*, the definition of personality given; but the objections would merely compel the turning of the stream in a different direction for that stretch. The method of presentation is decidedly new, practical and interesting. We can only raise reasonable objection to the omission of what would have added immense strength as a climax to the presentation—the cross of Christ and its meaning for the author's general purpose; he seemed on the verge of using it once or twice.

The Hindu; or, Caste Man of India. By Rev. N. E. Yeiser, M.A. With many illustrations. Lutheran Publication Society, Philadelphia. Pp. 124 75 cents.

Rev. Yeiser is a missionary at the General Synod Lutheran mission in India, and presents to all a clear and interesting statement of the divisions of caste in India and of the religion of that land, with sidelights upon customs and manners. In addition to its interest, the book provides serious food for thought as to the enormous need and difficulty of preaching the Gospel in that country. The illustrations are helpful to the understanding of a complicated religion; the pictures of the gods looks like our childhood imaginations of the bugaboo man.

The Messages of the Later Prophets. (Second volume in the series "Messages of the Bible.") By F. K. Sanders, Ph.D., and C. F. Kent, Ph.D. Charles Scribner's Sons, New York. Pp. 382. $1.25, net.

A few months ago we received the first volume of this series, the object of which is to present an analysis of the books of Scripture and a free paraphrase arranged in the order of time. Remarkable industry is evident in the publication, diligent scholarship in the arrangement, superb paraphrasing for a better understanding of the messages. Vol. II completes the prophetical books of the Old Testament. Appendices on the "Messianic Element in Prophecy" and on the "Relation Between the Messages of the Prophets and that of Jesus" are interesting as presenting the best reach which modern Negative Criticism can make toward the hights of old views. Of course, Negative Criticism is the principle guiding the entire work. We would suggest that the authors read pages 6 to 12 in the preface of Moulton's revised "Literary Study of the Bible," reviewed in these columns; it applies to the purpose of this present series.

The Moral Order of the World in Ancient and Modern Thought. By A. B. Bruce, D.D. The Gifford Lectures, University of Glasgow. Charles Scribner's Sons, New York. Pp. 431. $2.

The Christian world has heard with sorrow of the death of this author, the writer of many a book which the student values. This volume is his last, even its publication having been delayed a year because of his poor health. It is the sequel to a previous course of lectures on "The Providential Order of the World." The former course presented his own ripe Christian thought as to God's sway in the world, the ways and the reasons of it. In this course he exhibits by historical review how in the midst of the most diverse theological views and conflicting judgments about human life, men have clung tenaciously to the idea of a providential or moral rule and order in the world. Indian Buddhism, Persian Zoroastrianism, Greek Nemesis, Stoicism, Divination, Hebrew Prophecy, Job, Christ's Teaching, Browning, Huxley, Mill, the book "Evil and Evolution," Emerson, Balfour, Kidd's "Social Evolution," and other modern writers and books are clearly,

fundamentally and in most cases fully reviewed. The result in a final chapter, "Retrospect and Prospect," sounds like a pæan of joy from a dying man over the abounding glory of treasured truth as it is in Christ Jesus; such a dying glory-song it has proven to be. We dislike to mention a word of adverse criticism, but it did appear to us as though too much of a contrast had been made between Old Testament and New Testament teaching concerning God.

SQUARE PEGS. By Mrs. A. D. T. Whitney. Houghton, Mifflin & Co., New York and Boston. 12mo, cloth. $1.50.

In this, her latest novel, Mrs. Whitney, the author of "Faith Gartney's Childhood," presents another clean, wholesome story, especially suited for young girls. Square Pegs, an orphan, is brought up by two aunts, one a milliner in a country town, the other wealthy and a leader of fashionable city society. We have some side lights on both city and country life.

TRAMPING WITH TRAMPS. By Josiah Flynt. The Century Company, New York. 12mo, cloth; fully illustrated; 400 pp. $1.50.

Mr. Flynt's articles on tramp life, which appeared in various magazines, attracted more than ordinary attention. This volume, which contains the best of them with some new material, is not only intensely interesting, but from a sociological standpoint important. The author has "tramped with tramps" in Europe and the United States, and his experiences as related open up an entirely new world to the general reader. He pictures the tramp world as it really is, analyzing conditions and offering suggestions of remedies.

THE VIZIER OF THE TWO-HORNED ALEXANDER. By Frank R. Stockton. Illustrated by R. B. Birch. The Century Company, New York. 12mo, cloth. $1.25.

This is a new Stockton book. In it the author relates the experience of an Oriental officeholder who drank the entire contents of the Fountain of Youth, and is now living in New York at the permanent age of 53. In his career, extending through centuries, the Vizier has been brought in contact with the world's most famous characters, such as Abraham, Samson, Joshua, Petrarch, Napoleon, Charles Lamb and Maria Edgeworth.

WHERE ANGELS FEAR TO TREAD. By Morgan Robertson. The Century Company, New York. 12mo, cloth $1.25.

Morgan Robertson has launched a new collection of 11 short stories taken from the *Century* and other magazines. The book holds the interest of the reader from cover to cover. While at times the author manipulates events to suit his own personal preferences, still he seems to know all about ships, both of war and of peace, and by his vigorous and audacious style has constructed a very readable series of stories.

The title of the book is taken from the first story, which deals with a crew of fresh water sailors from our Great Lakes, shipped for a voyage to Callao, who mutiny at inhuman treatment and work the ship back to New York as they best can. The favorite situation of the author is where in the end a suffering and ill-treated crew get the better of their inhuman and brutal officers.

CHRISTIAN SCIENCE AND OTHER SUPERSTITIONS. By J. M. Buckley, LL.D. The Century Company, New York. Linen; pp. 128. 50 cents.

These are chapters from a larger volume, "Faith Healing, Christian Science and Kindred Phenomena," which has had a large circulation. Christian Science, which by its bold boasting and show of old Eastern philosophy has gathered a fair number of American followers always anxious for something new, is receiving a good bit of advertising through opposition. It would be well if they would read some sensible and likewise thoughtful essays like these, or like Mark Twain's article in the October *Cosmopolitan*.

JESS; BITS OF WAYSIDE GOSPEL. By Jenkin Lloyd Jones. The Macmillan Company, New York. Pp. 313. $1.50.

Jess was the much-loved horse of the author. The book contains incidents of vacation trips, wrought into a quasi-sermon style. With the gift of telling stories well; in hearty sympathy with the romance and interest and instruction everywhere present, but seldom seen in the world; the writer has found "tongues in trees, books in the running brooks, sermons in stones, and good in everything." It all results in delightful and suggestive reading. The word "Gospel" in the title seems a misnomer; the Gospel is the good news of the forgiveness of sins through Christ; we found it scarcely mentioned in these sermon-stories.

SUNDAY, 1900. Reading for the young. Fully illustrated. E. & J. B. Young & Co. Small 4to; boards, $1.25.

A splendid book for the children. Who of us has not been in the predicament of choosing a suitable gift book for children? At such times we forget the delight a new Chatterbox held for us, and insist on purchasing something that is "up to date," with the result that it is entirely too heavy. Sunday, 1900, is highly recommended for children of an age from 10 to 15 years. It contains a number of interesting continued stories interspersed with short tales of history, travel and fiction. Fully illustrated by eminent artists.

After January 15, 1900, it will be too late. See page 3 for particulars.

Can Wealth Give Happiness?

IN a land where there is no titled aristocracy, no ruling class, yet where great fortunes are accumulated by some individuals, the character of those who possess such enormous wealth is of utmost importance. Having in view this fact, and that other fact of the relation between the ownership of great riches and individual happiness, a few incidents taken from the career of one who has recently passed from time to eternity may be read with advantage by our young people.

"I have three teams that I want to get over to Staten Island," said a boy of 12 one day in the year 1806 to the innkeeper of South Amboy, N. J. "If you will put us across you may keep one of my horses in pawn, and if I don't send you back $6 within 48 hours you may keep the horse."

The innkeeper asked the reason for this somewhat novel proposition, and learned that the boy's father had entered into a contract to get the cargo of a vessel stranded near Sandy Hook and take it to New York in lighters. The boy had been sent with three wagons, six horses and three men to carry the cargo across a sand-spit to the lighters. This work accomplished, he had started with the sum of $6 to travel a long distance home over the heavy Jersey sands, and when he reached South Amboy his pockets were empty.

"I'll do it," said the innkeeper, as he looked into the honest, determined face of the boy. The horse left in pawn was redeemed before the 48 hours had elapsed.

"My son," said the same boy's mother on May 1, 1810, when he asked her if she would lend him $100 to buy a boat, "on the 27th of this month you will be 16 years old. If, by that time, you will plow, harrow and plant with corn the 8-acre lot, you may have the money."

The field was rough and stony, and the work hard, but the task was done in time, and well done.

From this insignificant beginning Cornelius Vanderbilt laid the foundation of the colossal fortune which has increased in the hands of his children and grandchildren until the individual fortune of his grandson, Cornelius, who died on the 1th of this month, is estimated at $150,000,000.

The man who has left such great wealth to his children was born on a farm at New Drop, Staten Island, November 27, 1843. His grandfather, known as "the Commodore," took a great interest in him, and when he was only a few years old he said, "If he is ever to become a man he must earn his own living." The boy's father, William H. Vanderbilt, would probably have held a very different view; but he was coerced by the stronger will of his father, so when young Cornelius had received a common school education, at the age of 16 he presented himself to John M. Crane, then president of the Shoe and Leather Bank, and asked for employment, promising to do his best to please. Mr. Crane read the letter the boy presented.

"I see you are a Vanderbilt," he said: "are you a relative of the Commodore?"

"He is my grandfather," was the reply.

"Why don't you ask him to recommend you?" suggested Mr. Crane.

"Because I don't want to ask him for anything."

The young man obtained the place. When his grandfather heard of the incident he was much pleased. He asked his grandson why he had not applied to him, and he received the same reply that had been given to the bank president. Early and late the new clerk toiled in the bank, boarding in the city and going home on Saturday night to spend Sunday with his parents. He displayed an industry and thrift that pleased the Commodore greatly and prompted him to say, "That boy will make a man. He is making his living."

After several years' work in the bank, the Commodore one day presented himself before his grandson, and asked him if he would not like to take a trip to Europe. Cornelius had never had a vacation. He wanted one. But the trip to Europe would have necessitated the loss of two months' salary, and the salary was $60 a month.

"I can't afford the loss of wages," he said; and he rose still higher in the estimation of his grandfather. In everything but years the boy was a man.

At the age of 20 he was transferred to the banking house of Kissam Brothers, where his work was broadened and his salary increased. Later he was taken from the banking house to fill a position in the office of the Harlem Railroad. At his grandfather's death he reaped the fruits of his high favor with the Commodore. While his brothers received $2,000,000 each, his legacy was $5,000,000.

While he was laying the foundation for a great business career and for domestic happiness he was also walking in the path of charity and piety. A member of the Protestant Episcopal Church, a leader of the Sunday-school and a member of the Young Men's Christian Association, he had established a rule that part of his time and money should be given to the poor, and in time the demands of charity and philanthropic service took al-

most as many of his hours as did the care of the vast property that eventually fell to his direction. There was no public spirited movement in which he did not take part; there was no great charity in which he was not a participant. Few knew how much of this sort of work he did, but now and then by accident, not through any design of his, the public got an insight into his doings in the field of religion and relief.

"Can wealth give happiness?" is a question often asked. That depends. Certainly lasting happiness is not to be found in the self-indulgence made possible by the ownership of riches. Perhaps the greatest privilege which the wealthy enjoy over the poor, is the privilege bestowed by wealth of making others happy. The subject of our sketch seems early to have appropriated this truth. Need we possess millions to share in the same privilege? Because, it may be, we have not the means to give largely, shall we withhold those gifts of time and money which even the poorest can bestow?

We can be rich without money. Whoever uplifts civilization is rich though he die penniless: no income is so small but that some portion of it can be spared for religion and philanthropy. Having little, we are apt to say: "If only I were rich, I would help this or that good cause, or befriend this or that needy individual." Begin to give now, and you will enter upon the enjoyment of true happiness, without impairing the advance of your fortunes.

Try to be somebody. When he was 19 years old (so well known was his character for reliability) Cornelius Vanderbilt, founder of the now famous family, was awarded the Government contract for conveying military supplies to the posts around New York, although his bid was higher than any other submitted in competition. The Government officers wanted the business *done*, and they knew that young Vanderbilt would do it. So his grandson, the late Cornelius Vanderbilt, gained honor and respect because he preferred to live a useful life, to obey the mandate of the moral imperative, rather than devote himself, as he might so easily have done, to the pursuit of self-gratification.—*Christian Work.*

Our Sentiments, Too!

Enclosed find 50 cents to renew my subscription to the REVIEW, which expires with the October number. Would that every subscriber would be prompt in the payment of his subscription. With best wishes, I am very sincerely yours,

Rev. J. W. SMITH.

MT. VERNON, N. Y., September 11, 1899.

"Loyal Helpers" in Book Form

Readers of the REVIEW will recall the story entitled "Loyal Helpers," by Rev. L. S. Keyser, printed in these columns some months ago. The story was read by our many subscribers with much pleasure and profit. The supply of papers containing same was not equal to the demand, consequently it becomes necessary to publish it in book form. This will be done in time for the Christmas holidays. It will be gotten up in good style, neat and attractive, and easily carried in the pocket.

Every new subscriber to the REVIEW, and every old subscriber renewing before December 25, 1899, can have a copy for the asking.

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Luther League Topics

Outlined and Reviewed by Rev. C. Armand Miller

Dec. 3. 1st Week in Advent.

Adam; or, The Advent of the Human Race

(Genesis I. 26-31 and II. 4-7.)

Themes for Papers.—1. "The Value of Bible Biography."—2. "The Characteristics of the First Man."—3. "The Fall and Its Results."—4. "The First Adam Contrasted With the Second."—5. "Practical Lessons."

The Bible does not present man as beginning in savagery and ignorance and developing the higher life of knowledge, civilization and morality. The opposite is true. From the fall into sin there has been, under God's guidance, a gradual progress toward the state which man, made in the image of God, had at the beginning. But the first man was God's ideal for humanity. Only to think of a world with nothing but good in it; of a man who found it no struggle to do right, for whom it was natural to do right, is enough to make us wonder and admire.

Strange how the first sin brought in its train so much of shame, and changed so utterly the nature of the man who had possessed true holiness, righteousness and knowledge as a birthright. Look at Adam, hiding from the presence of God, ashamed, untruthful, unrepentant, blaming God for His gift of a helpmate, cowardly, guilty yet seeking to justify himself! The typical man, after God's idea, has become the typical fallen man! Since then the whole course of God's providence and grace has been directed to the restoration in fallen man of the lost image of God!

And so, in the fullness of time, God sent into the world the Second Adam, the typical man again, the man in whom was no sin, nor any sinful weakness. He, too, must be tempted, but He withstood the devil. His first birth was, as is our second birth, of the Holy Ghost. His life was without stain. He was in all points tempted like as we are, yet without sin. The death which is the penalty of sin He bore for us, fulfilling the promise given immediately after the fall of the first Adam (Gen. 3:15), and He is the first-born of the new creation. In Him we become the accepted children of our Father, and regain the lost likeness.

Let us shun sin. In its essence the sin of Adam was unbelief, and selfish desire. To refuse to believe God's Word is an awful sin. To do our will against God's will is treason and rebellion.

Let us rejoice in the way provided for our restoration. To be like God is the highest aim. In Jesus Christ we have the ideal and the way.

Let us be truly grateful for the wonderful love that in the very hour of the fall promised the Saviour. Let us seek to be worthy of that love by loving God in all and above all.

Dec. 10. Second Week in Advent.

Enoch, or Piety Rewarded

(Genesis V. 18, 21-24 and Heb. XI. 5.)

Themes for Papers.—1. "Enoch's Piety: Its Source, Its Manifestation, Its Secret Spring."—2. "What it Means to Walk With God."—3. "The Christian View of Death."

It is a great thing to be noted for piety. Some men would rather be noted for wealth than for anything else, some for physical prowess, some for learning, some for political success—but is not Enoch's pre-eminence the most desirable, the most joy-bringing, the most permanent? What will be your judgment when death is at the door?

Should we be satisfied to have merely the lowest degree of piety consistent with a Christian profession? Oh, for more men and women with a high ambition in spiritual things! Paul was ambitious. II. Cor. 5:9 really gives this meaning: "Wherefore we are ambitious whether at home or absent, to be well-pleasing unto him." Let us give up all low ambitions, and seek Enoch's excellence.

His piety was rooted in his training and dedication to God. As ours finds its source in the waters of Baptismal dedication, and in the training of the home and of the Church. Its genuineness was in his case manifested by the peculiar gifts with which God endowed him (Jude 14). Yet in its essence it was what ours is, faith in the Saviour, then only promised, but now, revealed for our acceptance and life in Him.

And how rich was his reward. To him death never came. He walked with God, and one day God kept him, and he came not back to walk the ways of earth. "God took him." In the light of the New Testament truth, that is the definition of a Christian's death to-day. Since Christ has vanquished death, it is no longer to Christ's child an enemy, it has no horror, no power to make afraid. It is the messenger come to bring the exile back to his true home. "He hath abolished (taken the might from) death," and death itself is now His servant. And we say of the departed, "God took him."

And some day, when Enoch's prophecy shall be fulfilled, there will yet be those upon

The Luther League Topics (complete lessons, of which the above are outlines and reviews), in pamphlet form, covering three months, can be supplied at nominal rates by Luther League Review, Box 133, Washington, D. C.

the earth who will not see death, in any form, but who shall be changed, and caught up to meet the Lord in the air, and so be ever with the Lord (I. Thes. 4:17). "Even so, Lord Jesus, come quickly."

Dec. 17. Third Week in Advent.

Noah, or Obedience

(Genesis VI. 9-22.)

Themes for Papers.—1. "The Character of Noah."—2. "Noah's Reward."—3. "Practical Lessons."

1. A righteous man is one who believes God, who trusts God, and who thus offers God a willing, unreserved, undeviating, constant obedience. Perhaps no man ever better illustrated these characteristics, in the face of the most trying hindrances, than Noah. He believed that what God told him would come to pass; he trusted God, that the way of escape He offered was the right way, that it was worth the trouble, expense, ridicule, patience, that it involved. He put his faith into practice. He obeyed God, in every particular, though his neighbors, and his own experience, and the slow flight of years, seemed to mock at his obedience. He preached God's Word to his fellows, and toiled for more than a century with no converts and no encouragement. At the root of all is his unswerving faith. Faith is a power!

2. But the reward came. The Ark, which men had jeered at, and called "Noah's Folly," rode above the waves after "the Lord shut him in" while the scoffers found no way of escape. God showed what He thought of sin, and Noah and his household knew what salvation meant. It was a beginning over again with the human race. Through the long time of waiting for the sinking of the waters, how busy must have been the thoughts of Noah, reflecting on the long suffering of God, on the sureness of His Word of warning, and the safety of those who trusted in His Word of promise! No wonder he wanted to worship, as soon as he felt dry ground beneath his feet. No wonder the rainbow brought him a sweet message of God's peace.

3. Emphasize two lessons. The Deluge a type of the Second Coming of Christ. The same caring for the things of this world. The same carelessness of the warnings and promises of God. Then will come the day when the long suffering of God, which men have interpreted as His forgetfulness, shall be at an end, and our Lord shall come, in glory, and in might. Are you ready?

Second, the Church of Christ as the ark of salvation. Have you entered? Has baptism (I. Pet. 3:21) now saved you? Has the Lord shut you in? Will the raging of the storm, and the terror of that day pass you by, and leave you in the confidence which is your right (I. Jno. 2:28)?

Dec. 24. Christmas.,

The Virgin Mary

(Luke 1. 26-38.)

Themes for Papers.—1. "The Birth of Jesus Christ."—2. "The Subsequent History of Mary."—3. "Christmas Lessons.

1. Every Jewish woman had for centuries hoped for the glory and honor of being the Mother of the Promised Seed. Yet who can imagine what of awe and fear and amaze the announcement of the angel brought to the pure and humble maiden of the lineage of David, when Gabriel stood before her and greeted her with those wonderful words. It was a call to the fullest trust and the most complete consecration to God, for she knew that she must meet suspicion, and be unjustly judged. Yet she did not falter. Her song of praise lives and will ever live in the worship of the Church, and on the pages of the Divine Word. And when the little child lay in the manger, the holy Mother saw in Him the fulfillment of all prophecy, and the embodiment of God's love for a lost world. She kept all these things in her heart, and the first part of St. Luke's Gospel can be nothing else than her story of God's dealing with her. She is the only "eyewitness" (Luke 1:2) who could have known these things.

2. How beautiful, strange and sad is her later history. A true mother, to whom her Wonderful Son was subject in all humility, then as He entered upon His mission, a true believer, humbly taking the place He assigned her, and seeking naught of all the false honor which Rome has claimed for her. Yet is she ever "blessed among women," and we owe reverence, gratitude and praise to her, whom God chose among all women to be the Mother of His Son. The love of Jesus for her, shown most pathetically on the cross, embalms her memory forever in the hearts of all who love Him.

3. In these days of doubt let us insist on the great fact of the Incarnation. To question it is to question the Divinity of Christ. If He is the Son of God, it is not strange that His birth should be different from that of other men. This, above all else, is the Christmas lesson.

The fall came through woman, but the salvation of the world came also through woman. Thank God for the love which woman has so richly poured on Christ, and for her love to-day. Let us rejoice in the Babe of Bethlehem, who is also the Mighty God, the Everlasting Father and the Prince of Peace!

Utah's State Capitol

State Capitol Series. No. 8

Engraving kindly loaned by the Washington (D. C.) *Evening Star*

THE building at Salt Lake City used as the State capitol of Utah is owned by the city and county, and occupies a full block of 10 acres. It is an effective building in the Romanesque style of architecture, and is 270 feet long by 156 feet wide, with a hight of five stories. Rising high above all surrounding buildings is the central tower,

STATE CAPITOL OF UTAH, AT SALT LAKE CITY

250 feet, surmounted by a figure of Columbia. The four corner towers, surmounted by emblematic statuary, are each 120 feet in hight. The materials used in the construction are Utah sandstone and brick. The wainscoting of the corridors is of Utah onyx. The building is fire proof and cost $800,000. The grounds are beautifully platted. Mr. McDaniels and Mr. Hart of the Salt Lake *Herald* furnish the picture and the data.

How to Help Your Pastor

1. Attend both services every Lord's Day.
2. Pray before each sermon that he may be enabled to preach the word with power.
3. If a sermon has helped you let him know it. It will encourage him and help him in his ministering to the whole congregation.
4. If his sermons search your heart, try the more earnestly to conform your whole life to the pattern of Christ's. Your pastor will be the first to recognize the change and be ready to aid you.
5. Keep your heart open to every message he brings you from God's Word.
6. When there occurs to you some thought or plan which you think will help the church in any department of its work, go and talk it over with your pastor.
7. Co-operate with him and do not antagonize.
8. Pray for him every day.
9. Give him your heart's confidence and do not hesitate to talk to him about your mercies. He above all others will rejoice with you.

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Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE
LUTHER LEAGUE OF AMERICA
IN THE INTERESTS OF
The Lutheran Church and her Young People.

Edited by E. F. Eilert,
WITH
W. C. STOEVER, PHILADELPHIA, PA. S. G. WEISKOTTEN, BROOKLYN, N. Y.
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If American patriots will do so much for their flag, what should Lutheran sons and daughters do for Christ and the Church of our godly fathers and mothers ?

Let united prayers ascend at this season for the rapid return of peace in the far-away archipelago now in a state of insurrection, and for the sparing of precious lives in all lands now invaded by armies of contending powers and overhung with the horrid clouds of war.

The brown, crisp oak leaf now cracks with every footstep as one walks through the beautiful woodlands of our loved country; reminding us that the harvest time is past, the golden summer is ended, and that once more the scarlet-hued autumn sits dominant amid the outfallen fruits, nuts and clusters from the cornucopia of God's abundance by her side. The table will soon be loaded for the "Thanksgiving" feast. But it will be only an *emblem*, to every thoughtful mind, of the rich bounty of the Lord, toward all His works, His creatures, His children. May the spirit of gratitude make it also a *suggestion* of devout worship, and an *incentive* to the spread of a kindred benevolence unto others who are poor or needy in our midst, or those whose souls are yet unsaved.

Lutherans of to-day, particularly those of the English church, have a magnificent opportunity before them in their work in the great cities. One thing we would like to urge upon every member of every city church—*attend regularly both services on Sunday*. Aside from all other considerations, do it because it is one of your greatest opportunities to serve your Master and your Church. On every hand we hear pastors and churches bewailing the fact that the Sunday evening services are so poorly attended. Yet the Sunday evening service is the one at which our English Lutheran churches especially, and the German and Scandinavian churches, too, can reach and reclaim many of those who have drifted away from their Lutheran Church, because it is to the evening service that they usually come. If our young church members were faithful to the evening services our churches would be filled every Sunday evening, and every Christian knows how much greater the results would be. Let the members of our Leagues, at least in the large cities, resolve to be regularly in attendance at the Sunday evening service, and the whole church and all its work will experience a new and surprising uplift.

To all interested in the young people of the church, as well as to the young people themselves, says the *Christian Youth*, we would say, Make it an object to attend the Luther League conventions. They are gatherings of representatives from the best of our youth. They present much to instruct and strengthen a young Lutheran. You will meet with the cheering influence of youthful

fervor and enthusiasm. You will come to realize that you are not alone or few, but that there are many others of the same confession and spirit. And after the convention you will carry its cheer and brightness with you a long time.

The theses on the Luther League that were presented to the recent meeting of the General Council and printed in our last number, while rather lengthy and elaborate, give an exhaustive logical statement of the whole subject of young people's organizations within the Church, not only in their practical workings, but also their underlying philosophy. The subject in its entirety involves so many millions of earnest church members, and so many interests of utmost importance in the Kingdom of God, that it is eminently desirable to have a clear, full, strong utterance of the various aspects and phases in their proper order and mutual relation. On the one hand these organizations are thus guarded against false principles and prevalent in certain sections of modern Christendom, and, on the other hand, those extremists who indiscriminately decry all Leagues and associations, even of the most salutary and stimulating character, are shown to be errorists as well, though of the opposite sort. It would do our Leagues no harm to discuss such theses among themselves as part of the business of their meetings.

"Come unto Me all ye that labor and are heavy laden and I will give you rest." How many of us take these words so literally that we have come to the cross and found in Him rest for the thoughts, rest for the conscience, rest for the heart? Try it and experience for yourself the truth of those blessed words.

How busy a man was Luther, yet he found time to gather his family together for daily prayer and worship. No true Lutheran ought to be without family worship. Take time for daily study of the Bible in your families. Take time for daily family prayers. You can much better afford to omit some other things than to neglect these.

The more we study the history and faith of our Lutheran Church the more we are devoutly thankful that we belong to the Church of the Reformation. No well informed Lutheran ever apologizes for being a Lutheran but this is his song:

> Faith of our fathers! living still,
> In spite of dungeon, fire and sword;
> Oh, how our hearts beat high with joy
> Whene'er we hear that glorious word;
> Faith of our fathers! Holy faith!
> We will be true to thee till death!

It is an appreciated mark of confidence in the Luther League of America that our literature secretary was appointed by the General Council, at its recent convention in Chicago, a member of the "Committee on Education," which is to have under its supervision that vitally-important department of Church work in this country.

Young Lutherans sometimes grow impatient because pastors lay so much stress upon the great doctrine of justification by faith and take such a firm stand against Romanism. They imagine that the great issues of the sixteenth century are dead. The following ought to afford food for thought:

"Pope Leo XIII. issued a circular not long since recommending to the faithful to pray for a whole month especially to St. Joseph, 'the most pure husband of Mary, as this pious act will be very agreeable to the most blessed Virgin. As the husband of Mary and the father (verbatim!) of Jesus Christ, Joseph possesses paternal power over all the faithful of the Church. It is his office, more than any one else's, to protect and to defend the Church of Christ by his heavenly power.' Whoever prays 530 Ava Marias and 80 Paternosters every day for a whole month will receive an indulgence for 2,100 years." Is not that sheer blasphemy?

— The Assistant Literary Secretary of the Luther League of America, G. H. Schnur of St. Paris, Ohio, who has charge of the Luther League Topics, desires the editor to announce that the Topics for November 12, 19 and 26 of this quarter and for December 10 and February 4 of the next quarter have been prepared by the Rev. A. E. Renn, president of the Ohio State League. The editor of the Topics appreciates his help very much.

A Leaguer's Trip to the Holy Land

(*Continued from page 12.*)

neath its top, there stands in bold relief Mount Quarrantania, the reputed mountain were Satan led the Saviour to tempt Him after his 40 days' fast in the wilderness.

A tired and sore party we were, riding on horseback in a very hot sun, a distance of about 18 miles, for the first day of the journey, and over very hilly country, yet withal the Bible student cannot help but appreciate it.

Here we encamped for two successive nights.

The temperature is considerably warmer here in the Jordan Valley and the basin of the Dead Sea, owing to its depression being about 3,800 feet lower than the City of Jerusalem, and about 1,300 feet lower than the Mediterranean Sea.

The next morning, after partaking of a hearty breakfast (which we always enjoyed as well as all other meals in camp) we mounted our horses and rode down through the Jordan Valley to the Dead Sea. For miles around this body of salt water everything is bare and barren, void of all vegetation, owing to the great evaporation from the sea which pervades the air.

The beach and sand for a great distance are at times white with the crystallization of salt. A piece of driftwood or any other object left on the beach soon becomes incrusted with salt.

A number of us took a bath, which is quite a novel experience indeed, owing to the consistency of the water. The water is so heavily charged with salt and saline matter, analysis showing that it contains 25 per cent. of such weighty matter.

This makes it safe for persons who cannot swim to venture to a great depth, because its specific gravity is so great that the human body will not sink. If you wade into it waist deep, the weight of the water will lift you from your feet and throw you on your back and float you like a log.

Owing to the heavy and slimy consistency of the briny water the sensation on the skin of the body is rather unpleasant, and can only be appreciated because of the novelty of bathing in the Dead Sea.

We return by coming up along the Jordan and lunch near the ford in one of the buildings belonging to the convent of St. John, the traditional point or location of John the Baptist while sojourning and preaching in the wilderness and the baptism of Christ. In the afternoon we completed our return trip to our camp at Jericho, to spend the second night.

At four o'clock the next morning the tom tom was sounded (kettles and tin cans) by our servants, half hour time to get out of bed, dress and be ready for breakfast at 4.30. By five o'clock when coming out of the dining tent after partaking of our morning meal our individual tents or sleeping tents had all been taken down and packed on our pack animals ready to leave. We then mounted our horses and started on our return to Jerusalem. Noon lunch at Bethany, and by three o'clock reached our camp, which was located outside the city walls in an open field on the north, near the Damascus Gate. Here we remained for the night. The retiring consul and wife, Mr. and Mrs. Wallace, from Pittsburgh, Pa., as well as the newly appointed consul and wife, Rev. and Mrs. Selah Merrill, D.D., from Andover, Mass., dined with our party in camp that evening, which was the eve of our final departure from Jerusalem to make the camping tour north to Damascus of ten days more.

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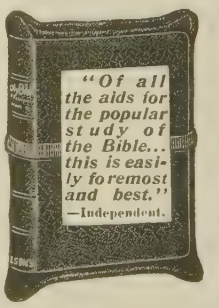

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Our Churches and Institutions

IN SOME OF THE CITIES

New York City

— The Church of Our Saviour, 179th street and Audubon avenue, as announced last month, was formally dedicated on October 15. The congregation, of which Rev. Wm. H. Feldmann is the pastor, is not yet a year old. The basement of the new edifice is all that is now built. Rev. F. H. Knubel conducted the dedicatory services proper, while Dr. J. J. Young, and Rev. C. Armand Miller delivered addresses. Pastor Feldmann was at the same time formally installed by Rev. J. B. Remensnyder, D.D., president of Synod.

— Rev. H. J. Berkemeier was formally installed as missionary of the Lutheran Emigrant House on November 1, Revs. G. C. F. Haas, A. Riemer and D. W. Peterson participating.

— St. Paul's Church, Rev. John A. W. Haas, pastor, will install their deaconess Sunday, November 19, at the morning service. Rev. Goedel, chaplain of the Deaconess Mother House in Philadelphia, will deliver the sermon.

— The many friends of the late Dr. A. C. Wedikind of St. John's and St. James' churches will learn with sorrow of the death of his widow, Mrs. E. A. Wedikind, which occurred at her home in National City, Cal., on October 18. The interment took place in the family burial plot at Lebanon, Pa.

— Bethany Church, in the Borough of the Bronx, Rev. J. F. W. Kitzmeyer, pastor, has occupied and begun a new Sunday-school of more than eighty scholars, and will take further steps toward a developed congregation. The new church is at Stebbins avenue and Holmes street, and will be named the Church of the Reformation.

— The first services of the new German Lutheran mission at 371 Amsterdam avenue, near Seventy-eighth street, were held, as announced in our last issue, on Sunday, October 15. Rev. J. H. Sieker of St. Matthew's preached the sermon, and Rev. H. C. Steup also spoke. Rev. Wm. Dallmann conducted the devotional services.

— St. Luke's, West Forty-second street, on October 15 celebrated the twenty-fifth anniversary of Pastor W. Busse's connection with the congregation. Rev. Sieker preached in the morning in German and Rev. Wm. Dallmann in the evening in English. On the Tuesday evening following a banquet was held, at which Mr. C. F. Gennerich, president of the Board of Trustees, presided, and he presented to Pastor Busse in behalf of the congregation a check for $1,000.

Brooklyn

— On October 8 the congregation of the Missouri churches in this city held a joint Mission Festival in Immanuel Church, Rev. Korners. The sermon was preached by Rev. Albert Beyer. In the evening the services were continued in St. Paul's Church, Pastor Gross, when Rev. J. T. Frey spoke.

— The corner-stone of Zion's Swedish Church was laid with appropriate ceremonies on October 8. Rev. M. Stolpe was the officiating minister. Addresses were also delivered by Rev. H. C. A. Meyer and Rev. G. Nelsenius. This makes the sixth Swedish Lutheran church in Greater New York.

— The new German Immanuel's Church, at Greenwood avenue between Atlantic and Lexington, Richmond Hill, was dedicated on October 8. Rev. Emil H. Isler is the pastor.

Philadelphia

— On October 19 the anniversary services of the Mary J. Drexel Home were held at the Home. Appropriate addresses were made by a number of Lutheran pastors.

— The Church of the Apostles, Rev. W. J. Ellis, pastor, has lately purchased a property on the west side of Broad street, above Diamond street. The dimensions of the lot are 100 x 200 feet. It is possible that a chapel will be built this fall. The property on Susquehanna avenue, east of Broad street, which had been previously acquired by the congregation, will be disposed of. The membership of the congregation is 80, and the Sunday-school has an enrollment of 190.

— The Philadelphia English Conference held its fall meeting on October 9-10 in the Church of the Nativity, Tioga, Rev. U. S. G. Bertolet, pastor. There were four sessions, all of which were well attended. The officers were re-elected, viz., Pres., Rev. C. J. Hirzel; sec., Rev. J. Branson Richards; treas., Rev. J. F. C. Fluck.

Jersey City

— St. Trinitatis German Church, Rev. R. A. Hafer, pastor, celebrated its twenty-fifth anniversary, as well as the twentieth of the present pastorate, on the evenings of October 31, November 1 and 2.

Chicago

— On Sunday, October 1, the new English mission of the General Synod in Chicago installed its first council, and celebrated its first communion. The mission was begun last March under the direction of a committee of the Northern Conference of the Northern Illinois Synod, and it was formally organized on September 17, under the name of the Immanuel English Lutheran Church. The mission has over twenty members, and Rev. Charles P. McLaughlin of Tarentum, Pa., a theological student, who served the mission during the summer, has become the permanent pastor.

Washington

— Rev. S. Domer, D.D., closed his twenty-fifth pastoral year at St. Paul's, Washington, D. C., on Sunday, November 5.

Omaha

— The third Conference of the Deaconess Motherhouses of the Evangelical Lutheran Church in America met at the Swedish Lutheran Deaconess Institute, in connection with Emanuel's Hospital, in Omaha, Neb., Rev. E. A. Fogelström, director, on October 4. Five motherhouses, Philadelphia, Milwaukee, Omaha, Minneapolis and Baltimore, are connected with this

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conference. Its officers are Dr. A. Spaeth, president; Rev. K. Goedel, German, and Rev. F. Manhart, English secretary. The president presented the statistics of the Lutheran Deaconess Houses in America, showing that at present over 200 sisters, not including the candidates in course of preparation, are connected with our different motherhouses. A list of technical terms for uniform use in our English literature on the deaconess cause, and in the reports of the different houses, was fully discussed, and a unanimous agreement on all points was the happy result. It was decided that houses applying for admission to this conference must adopt the principles of the Female Diaconate, as laid down at the first conference, in Philadelphia, in 1896. Papers were read on the following subjects: "The Relation of the Motherhouse to the Church," by Dr. A. Spaeth; "Service of Consecration of Deaconesses," by Rev. Dr. F. Manhart; "How to Interest our Congregations in the Deaconess Cause," by Rev. S. R. Tollefson; "The Deaconess and the Trained Nurse," by Rev. W. Passavant, Jr.; "The Spirit of Cheerfulness Among our Sisters," by Rev. K. Goedel. The discussion of these different topics was most enjoyable and profitable. The generous hospitality of the Omaha Motherhouse, and its rector, Brother F. A. Fogelström, will long be gratefully remembered by the members and visitors of the conference. The next meeting will be held, D. V., in the city of Baltimore.

MISCELLANY

— Rev. F. Sutter was installed pastor of Emanuel's Church, Hudson, N. Y., on October 1, by Rev. Dr. Pick, president of the Albany Conference, assisted by Rev. O. W. Krauch, Saugerties, N. Y., the latter preaching the English sermon.

— The German Lutheran church at Catonsville, Md., celebrated its semi-centennial recently. The present pastor is Rev. Geo. W. Ebeling, Ph.D., who has served in that capacity for forty-five years.

— The late Mrs. Mary Calvin of Washingtonville, Ohio, and a member of the Lutheran church at Leetonia, Ohio, Rev. John H. Zinn, pastor, left her entire estate, of about $4,000, to be equally divided between the Boards of Home Missions, Foreign Missions and Church Extension.

— One of the Lutheran pastors in South Australia has thirteen congregations in his charge; the distances from each other are very great. There is no other way for holding catechetical instruction but to take the catechumens in board. The parsonage is full of such boarders for several months every year.

— A Lutheran church, the first in Peru, was organized at Callao and supplied with a pastor sent from Hanover.

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— The statement lately made that the Lutherans at Riga, Baltic Russia, collected among themselves, within twenty-four hours, the sum of $25,000 for a new church in the suburbs, needs correction. It ought to read $75,000.

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Luther League

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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All communications regarding membership, constitutions, &c., should be addressed to the General Secretary.

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Pres., Rev. N. J. Loehre, - - - Minneapolis.
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Luther League of Red River Valley.
Pres., Prof., E. D. Busby, - - Moorehead, Minn.
Se'y Rev. L. S. Mavrick, - - Hatton, N. D.

NEW YORK STATE

— Since our last number the following contribution toward liquidating the Hymnal Committee indebtedness has been received:

Previously acknowledged.....$55.00
Luther League, Church of the Redeemer, Brooklyn 4.00

Total.....$59.00

New York City

— The eighth annual Luther Day celebration of the Luther League of New York City was held in the Y. M. C. A. Hall, Twenty-third street and Fourth avenue, on Friday evening, November 10. Addresses were delivered by Rev. G. A. Bierdemann, D.D., of Utica, on "Luther's Youth," and by Hon. John L. Zimmermann of Springfield, Ohio, on "Present Day Tendencies." The music by the Luther League Choral Union and a children's chorus was a marked and successful feature.

— The Luther League of Holy Trinity Church of Mt. Vernon, Rev. J. W. Smith, pastor, celebrated its first anniversary on October 27 with an appropriate service.

— Anniversary services were held by the Luther League of Holy Trinity Church, West Twenty-first street, Rev. C. Armand Miller, pastor, on Sunday evening, October 15. Rev. F. H. Knubel delivered the anniversary sermon.

Brooklyn

— A Luther Day rally under the auspices of the Luther League of Brooklyn was held at Christ Lutheran Church, Lafayette avenue, near Broadway, the Rev. H. S. Knabenschuh, pastor, on Thursday, November 9. Addresses were made by Rev. H. E. Clare and Rev. F. H. Knubel.

Rhinebeck District

— The nineteenth convention of the Luther League of the counties of Columbia, Dutchess, Greene and Ulster was held on Reformation Day, October 31, in St. Paul's Church, West Camp, Rev. A. S. Hain, pastor. A business session was held at 2 o'clock, after which the following papers were presented, each of which was followed with discussion: "How to Use the Luther League Topics," by Mr. James M. Reynolds of Valatie; "The Model Young People's Service," by Mrs. Wm. H. Stutts of Manorton; "How the Young People's Society Can Best Help the Church and their Pastor," by Miss Elizabeth Traver of Red Hook. At the evening session addresses were delivered as follows: "The Lutheran Young Man," by Rev. G. B. Hiller of Athens; "The Lutheran Young Woman," by Rev. L. D. Wells of Rhinebeck.

Albany District

— The seventeenth semi-annual convention of the Luther League of the Albany District was held in St. Paul's Church, Rev. W. F. Whitteker, pastor, St. Johnsville, N. Y., on October 17. The morning session began at 10 o'clock. Greetings were extended by the pastor and Mr. D. B. Youker, president of the Luther League. The following address was also delivered: "The Religious Educational Advantages of the Lutheran Church," by Rev. Wm. M. Baum, Jr., of Canajoharie. An essay by Miss J. Ette Christman on "Encouraging the Builders," was followed by discussion. At the afternoon session, at 2 o'clock, Rev. Adolph F. Walz of Troy spoke on "The Luther League—Its Name and Its Mission." "Life" was the subject of an address by Rev. M. G. Boyer, D.D., of West Sand Lake. Rev. Geo. W. Enders of Argusville spoke on "Hope." The evening session began at 7.15. The speakers were Mr. Arthur T. Warner of Cobleskill, who spoke on "The Perspective of Life," and Rev. H. D. Hayes of Little Falls, whose subject was "Christ's Need of Young Men."

PENNSYLVANIA

Philadelphia

— The Luther League of St. Luke's Church, Seventh and Montgomery avenue, will open their usual series of talks for this fall and winter on Monday evening, November 15; they will be biographical in character; the subject of the first one will be "Martin Luther," which will be presented by the Rev. Mr. N. R. Melhorn; the second one of the course will be on "Gustavus Adolphus," on Monday evening, November 27. The speaker will be the Rev. George C. Loos. On October 16 the annual election of officers was held and the following officers elected: Pres., Harry Klockner; vice-prests., Susie Stiteler and Harry Michel; rec. sec., Julia Rothweiler; fin. sec., Carrie Friend; treas., Harry Ditter.

Northeastern District League

— The eleventh semi-annual convention of the Luther Leagues of the Bangor Local Center was held in St. John's Church, Pen Argyle, Rev. Geo. S. Kleckner, pastor, on Thursday, October 19. Addresses were delivered by the following: Rev. J. W. H. Heintz of East Stroudsburg, on "The Battle Joined: What—Against What—For What."

"Oh, Christians! leagued together
To battle for the right;"

Rev. A. E. Erdman of Nazareth, on "The Leaguer's Armor"—

"Arise and don your armor,
Put the foe to flight!"

Miss Emma S. Mann of Bangor, on "The Status of the Luther League and Its Possibilities;" Rev. B. F. Apple of Stroudsburg, on "Heritage and Responsibility;" Rev. J. W. Lazarus of Stone Church, on "Our Youth; Duty and Opportunity," and Rev. John F. Snyder of East Bangor, on "Education."

Reading and Vicinity

— The annual meeting of the Central Luther League of Berks County was held in Grace Church, Reading, October 12. At 2 p.m. a business session was held, James F. Rhoads, president, in the chair. Rev. H. W. Warmkessel conducted the devotional service. The reports of the standing committees, Executive and Extension, as well as those of the retiring officers, showed commendable activity on the part of the League. In his closing address the president recommended a change of time from August to July for the holding of the annual rally. This was referred to the Executive Committee, to be considered in arranging for next year's rally. He also suggested the appointment of a statistical secretary and press correspondent. This was indorsed. The following were elected as the officers for the current year: Pres., Chas. F. Reed; first vice-pres., L. D. Lazarus; second vice-pres., Quinton Herman, Kutztown; rec. sec., Carrie Lotz; cor. sec., Edith Hoyer; treas., Chas. S. Rhoads, Birdsboro. Receipts for the year were $110.87; expenditures, $71.57. The Central put itself on record as unalterably opposed to the proposed change of the State League Constitution providing for biennial instead of annual meetings of the State League, and instructed its delegates to that body to use all honorable means to defeat the change. In the evening there was a public meeting in the church. Rev. L. D. Lazarus conducted the service, and Dr. E. F. Horn offered the closing prayer. Rev. J. H. Raker, Trinity, Lebanon, delivered an address, recounting some of his experiences during his European trip and setting forth reasons why Lutherans should love their church and labor to build it up.

— Mr. H. Harvey Schoch of Selin's Grove, Pa., is endeavoring to organize a Luther League.

Lancaster Central

— The sixth fall convention of the Central Luther League of Lancaster County was held in Trinity Church, Lancaster, Rev. Charles L. Fry, pastor, on Tuesday, October 10. The opening address was delivered by Rev. P. A. Laury of Marietta, whose topic was "The Outlook." The address was a concise and able review of the work that has been done and is now in progress in the Lutheran Church, in the line of missions, education, eleemosynary work, etc., with an encouraging outlook as to the future. President F. P. D. Miller of Columbia, made an informal report, in which he advocated that the Leagues should all work for some specific cause, like that of missions. Rev. W. Penn Barr of Mt. Joy delivered an address on "The Luther League and the Catechetical Class." The great importance of catechetical instruction was strongly dwelt upon, and the manner in which the League can help the pastor and encourage newly confirmed members. The following officers were elected for the ensuing year: Pres., F. P. D. Miller, Columbia; vice-pres., George Kohler, New Holland; rec. sec., Katherine

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Smith, Columbia; cor. sec., Geo. H. Ranck, New Holland; treas., W. A. Heinitsh, Lancaster. "The Luther League and Self-Culture" was the subject of an excellent address by Rev. Geo. H. Reen of Columbia, in which the duty of a proper culture of all our talents was forcefully presented and the manner in which the League can do good service in the church in social, literary and religious culture was pointed out. "The Luther League and Concentration" was impressively presented by Rev. Geo. C. Loos of Philadelphia. The concentration of our greatest efforts upon some specific object is the best way to bring about good results, and this is what the League needs to do. "The Luther League and Expansion" was the subject of the last address for the afternoon, which was delivered by Rev. N. H. Melhorn of Philadelphia. The many calls for help in various mission fields ripe for the harvest, but with no laborers ready to go forth, are urgent pleas for expansion until all the world is won for Christ. Rev. J. B. Remensnyder, D.D., of New York, was the speaker for the evening, his subject being, "What the Lutheran Church Signifies for American Christianity." The speaker pictured the unswerving combat of Luther for the truth, and the firm adherence to that same Gospel truth in all lands and all tongues to this day, amid the dangers of formalism, rationalism, socialism, higher criticism and all other assaults, thus giving the Lutheran Church a position and an influence for good, if rightly used, that will strengthen the nation and place the people on a solid and sound religious basis. The address was a stirring one, and was a grand ending to a most interesting and profitable convention of the League. The service was closed with the Lord's Prayer and the benediction by Dr. Remensnyder.

York Central

— A Young People's Missionary Society was recently organized in St. Peter's Church, North York, Rev. T. B. Thomas, pastor. Mrs. Fannie Thomas was elected president. The outlook for it is favorable.

— Not long ago we reported that the Junior C. E. Society of Christ Church, York, Miss Anna B. Horner, superintendent, had placed 125 book racks into the church. In addition to this they recently purchased 150 new books of worship and put them into the racks for the use of the members.

OHIO

— A district convention of the Walther League of Cleveland will be held in St. John's Church, Cleveland, on November 11 and 12. Mr. John T. Dress is the president.

— The Y. P. S. C. E. connected with our church at Rows, Rev. W. C. B. Harris, pastor, recently gave $5, the result of much sacrifice on their part, as the society is weak and struggling, yet true to its Master's cause, to Rev. N. E. Yeiser for the mission work in India.

— On the occasion of the first mission festival of St. John's Church of Leetonia, the Young People's Society decorated the church handsomely with flowers and plants.

NEW JERSEY

— On Friday evening, October 20, about thirty of the members of the Luther League of Holy Trinity Lutheran Church of New York City were the guests of the Luther League of Holy Trinity Church of Elizabeth. After a short devotional, literary and musical programme a social time was had.

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INDIANA

— Rev. A. J. Reichert, pastor of Zion's Church of Mulberry, Ind., organized a Luther League on October 1, with 28 members.

MINNESOTA

— The Twin City Central Luther League held its third convention October 19 in Salem English Lutheran Church, Minneapolis, Rev. G. H. Trabert, D.D., pastor. The church was beautifully decorated with Luther colors. The convention was opened with a devotional service conducted by Rev. J. C. Pedersen of the Danish Lutheran Church. The president, Dr. Trabert, then called the convention to order. The pastor delivered an address of hearty welcome, which was responded to by Rev. F. E. Jensen. After the business of the convention was disposed of the programme was taken up. Rev. Alfred Ramsey gave a splendid, pointed address on "The Luther League in the Congregation: Its Advantages, Its Disadvantages." The speaker classified the advantages as follows: 1, Educational; 2, inspirational; 3, experimental; 4, intersocial. The inherent disadvantages are none. The only disadvantages are those which are foreign to the design of the League and are brought in from the outside. The address was made more impressive by having the outline put on the blackboard. An interesting paper by Mr. Tjelstad on "How Can the Luther League Best Fulfill Its Mission" was read. The afternoon session was opened with devotional services conducted by Rev. C. L. Warstler. The discussion of the topics presented in the forenoon followed. There was also a discussion of the topic, "The Luther League as an Educator." A question box brought out a number of pertinent questions and brief practical answers. The convention then proceeded to the reports of committees and business. The Committee on Statistics reported ten Leagues belonging to the Central, with a total membership of 301. Of these nine are connected with congregations and one with a theological seminary. One society is Danish, two are Norwegian, the remaining seven are English. The election of officers resulted as follows: Pres., Rev. F. E. Jensen; cor. sec., Miss Christina B. Benson; rec. sec., Rev. C. L. Warstler; treas., Mr. Merrill. The evening session was opened with the vesper service, conducted by Dr. Trabert. Miss Osborne rendered a solo. Rev. L. A. Johnston of the First Swedish Lutheran Church of St. Paul, delivered a masterful address on "Youth: Its Perils, Its Hopes, Its Pressing Duties." After the singing of the Rally hymn, impromptu remarks were made by Revs. Ramsey, Haupt, Warstler and Jensen. "A Mighty Fortress is Our God" was then sung by the audience, after which the convention closed with the closing vesper service.

Our Contributions a Real Offering*

By Miss Bertha Hambacher

The foundation or basis of our offering is love. Can we conscientiously say, when we pause to consider, that we are truly making an offering to God, when we give and receive something in return? We act more kindly than this to earthly loved ones. How the heart delights to sacrifice for those endeared to us. How often we see a mother deny herself necessities that she may shower blessings upon her children, and likewise a son or daughter will plan and save, so that he or she may be able to bestow a gift of love to the mother. It is the heart overflowing with love that prompts these sacrifices, and how it would pain and hurt us, when we sacrifice to give gifts to the dear ones, to hear them speak of giving something in return. Will we allow our affections to prompt gifts and offerings to one another, and yet when giving to God, who has given us all, give sparingly unless we receive recompense in the form of entertainment, etc.?

Perhaps it has been through thoughtlessness or habit that we have learned to depend on other sources save the free-will offering, and the difficulties, and worries, and cares, and responsibilities, and petty jealousies, and ill feelings these sources have brought with them. How often they promote lack of Christian fellowship! We feel that we cannot ask God's help and sanction in affairs, the nature if which is so foreign to our conception of Him, and we struggle on, sometimes meeting with seeming success, sometimes with failures and disappointments, which so sadly affect the Master's work.

How many times in our experience we have seen a few endeavor to raise a sum by these mediums, and the little annoyances came that tried the patience, and became so vexatious as they grew, that hasty words have been uttered, owing to the nervous strain on the individual, and, alas, sometimes separations have been effected. Surely God, the Father of Peace, can never bless these mediums, so contrary to His prescribed way. He wants us to use the energies (and we know we have them—how energetic we are for the success of the entertainment, festival, etc.) to induce others to realize the fact that they should give freely, and He wants us to give freely ourselves. Let us be convinced, and try to convince others, that there is a blessing and happiness in freely giving, and sacrificing to give. It may take time to grow, but we may grow in this grace, as in all other Christian graces.

Let it be our heart's desire to convince others to give to the Lord, as He would have us give. Do we not all feel convinced that it cannot be according to God's plan, when our Sunday morning services of worship are interrupted by the announcement, every while or so, of something the character of which must necessarily introduce a disturbing element in the spirit of the services; and we also know that it is almost impossible to confine the business transactions relating to these affairs to the days of the week, and even in the Sabbath school, the brief time given to the teacher is often interrupted by return of moneys, distribution of tickets, etc.? The evil seems to be increasing, and we as Christians should be anxious. The world gives to charity and the church, when it expects returns. Let us as Christians show a nobler purpose, a more consecrated gift. Let us prove that we are not of the world, but that we so love our kind, heavenly Father, that we give freely from the overwhelming wealth of love in the heart. Let us remember how He has loved us; how He gave "His only begotten Son" to die for us, how He now tenderly blesses and cares for us, and our hearts, filled with gratitude and love, will desire to give a consecrated gift, only made so by sacrifice and love.

* Paper read at the annual meeting of the Women's Home and Foreign Missionary Society of the East Pennsylvania Synod, held in Harrisburg, Pa., October 27 to 29, 1899.

DISTRICT OF COLUMBIA

— The Lutheran Young People's Union of Washington celebrated Reformation Day in the Memorial Church. Rev. M. H. Valentine of Philadelphia delivered the principal address upon "The Lutheran Church and the Twentieth Century." Two briefer addresses were made by Miss L. D. Leeds of St. Paul's, and by Sister Keturah of the Memorial, upon "Past Achievement" and "Present Duty," respectively.

— Keller Memorial Endeavor Society, Washington, D. C., Rev. C. H. Butler, pastor, at a recent business meeting voted $5 for the work in India upon the appeal of Rev. N. E. Yeiser, one of our returned missionaries. Mr. R. H. Bowaler is the president.

WEST VIRGINIA

— At the October business meeting of the C. E. Society, Martinsburg, W. Va., Miss Carrie Sigler, president, the society voted $10 to be appropriated to home and foreign missions, also $5 to Trinity Lutheran Church, Berkeley County, for a pulpit for their church, which is being rebuilt. The pastor of St. John's, Rev. C. S. Trump, will present the church with a handsome Bible for the pulpit.

Gratitude, like true faith, should be proved by its works.

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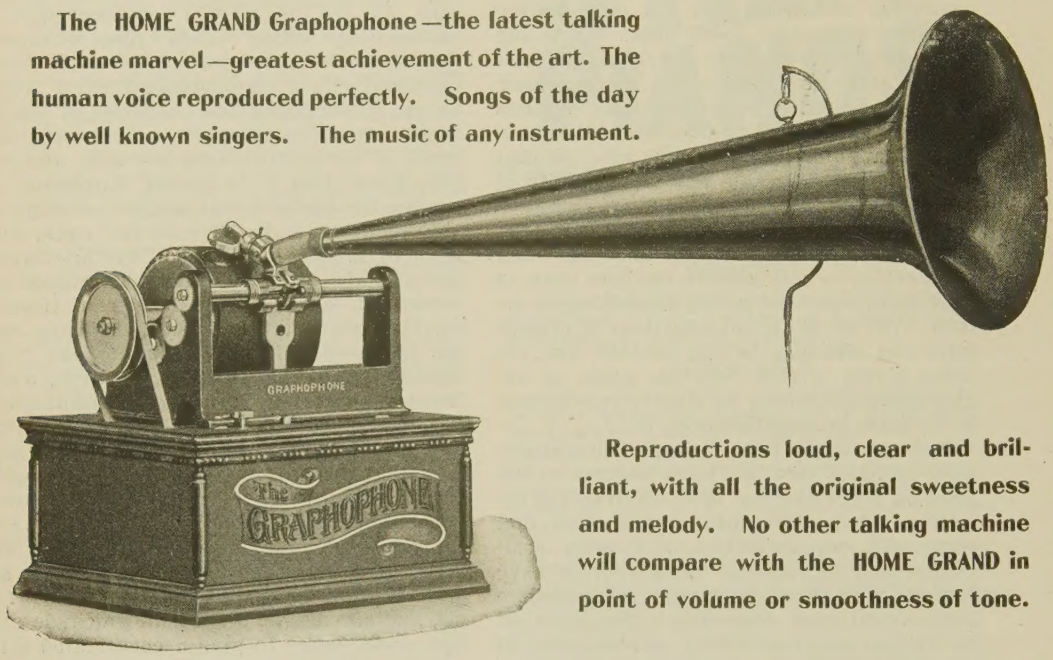

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The Juniors' League

ADDRESS ALL COMMUNICATIONS INTENDED FOR THIS PAGE TO REV. C. ELVIN HAUPT, GRACE PLACE, LANCASTER, PA.

FOR the advantage of general perusal, we present to our many readers the letter of Rev. M. J. Bieber of Binghamton, N. Y., concerning the vigorous young corps of workers at Great Bend; thus revealing that it is possible *anywhere* to reap benefit from an organization of our young people. He writes:

"Our League is necessarily small. The little band numbers 15 members. They meet, at present, every Sunday after Sunday school in the forenoon (there being as yet no regular services on the Lord's Day at Great Bend), but expect soon to meet on Sunday afternoon. The Leagues and Sunday school were organized to keep our children in our own church on Sunday.

"We have two adult supervisors. The officers are Juniors, elected every six months. I prepared questions on the History of the Church and League, on which the superintendents thoroughly drill the members. We teach them the Church Year, the Books of the Bible, the Divisions of the Catechism, weekly Bible verses and hymns. Mrs. Frank Colester and Mrs. J. M. Diehl are the superintendents, and they are very enthusiastic in the work.

"I prepare new questions and Church and Bible facts from time to time.

"We are aiming to make our children acquainted with the Bible and the Church, knowing that the better they know them the more they will love them. I am very much pleased with the work. No dues are required, but free-will offerings are taken." "New York State is ripe for the harvest, and the results are almost immediate."

We have selected these statements to illustrate how even a few active and faithful workers may accomplish wonderful results if they are *organized* properly.

Any persons in need of a Constitution for the basis of a Junior League, can obtain the same, gratis, on application to Rev. C. Elvin Haupt, Grace place, City of Lancaster, Pa.

Would it not be well to place upon our Sunday school library shelves half a dozen bound volumes of each half year of the LUTHER LEAGUE REVIEW, as fast as they appear? They are beautifully printed, on excellent paper, very handsomely illustrated, wide-eyed in observation, open hearted in suggestion, inspiration and encouragement; and they ought to be found where our young people may get them and refer to them. One good writer has said, "I find enough in one month's copy of the LUTHER LEAGUE REVIEW to make a good Leaguer from that time onward. It is fulfilling a noble mission."

The social side of League life—*i. e.*, that of visiting other Leagues, should not be overlooked or forgotten.

In its short career the Luther League has bound together the Evangelical Lutheran Church more practically and really than any other agency she has been able to employ. There is not another publication of the Church so universal as the LUTHER LEAGUE REVIEW. That is a fact worthy of attention and devout gratitude by the Church.

One year ago Rev. J. L. Smith of Roseville, Ohio, gave the names of five Junior Luther Leagues, connected with Leagues of congregations in that State. We wonder how many more he could report to-day. Certainly a very large number.

A Typewriter for Your Pastor

THE LUTHER LEAGUE REVIEW proposes to give you an opportunity of securing a typewriter for the use of your pastor, your society, or yourself.

Here is a contest clean and open to all congregations, church societies or individuals.

The only thing necessary to enter this contest is to help us secure subscribers for the REVIEW.

For the largest number of subscribers obtained before March 1, the REVIEW will give absolutely free of cost, with express charges prepaid, a *new and up-to-date typewriter.*

RULES GOVERNING CONTEST.

1. The offer is open to all subscribers to the REVIEW.

2. Each contestant must record his or her name as such, at once, with the business manager of the REVIEW.

3. The typewriter will be awarded to the individual, society, or congregation securing the greatest number of subscribers.

4. Beginning December 1, 1899, a book will be opened for this purpose; the names of contestants will be entered thereon, and an accurate record kept of all subscriptions received up to and including Wednesday, February 28, 1900.

CORNELIUS ECKHARDT,
Business Manager.
P. O. Box 133, Washington, D. C.

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